000 steep mountain slopes and into deep forests. The whole area, which is a side branch of the mountain range of Huang-mao Kang as it extends eastward across Ta-ku Tui, originally belonged to Tung-lin Hsiang of Lei-po county. In 1917 [8] the En-
[648] cha Lolo occupied this area, which includes 14 small ditches-brooks convenient for irrigation and 18 level plains between the mountain range and the brooks. Since the soil is fertile and water abundant, the region is suitable for different kinds of crops. From Yeh-lu Pa southward across Chiu-lung Kang and Fen-shui Ling, there are many precipitous cliffs and ancient forests for a distance of about 100 li before one reaches Ma-Liu Wan north of Lei-po county.

The distance between Hsi-ning and Lei-po is actually only 140 li, but because of the Lolo area, the traveler has to take a roundabout route from Shih-chio Ying southward along the bank of the Chin-sha Chiang for a distance of 410 li. From Shih-chio Ying the road leads to Mao-shui K'ung, and passing Teng-ch'i T'ang it reaches Ta-yen Tung in Lei-po county. In
[721] Man-chi K'ou, located on the border line between P'ing-shan and Lei-po, Lolo bandits frequently appeared. Many travelers and colonists have been kidnapped here to become Lolo slaves, called "wa-tzu." From Ta-yen Tung westward, the road is only 2 or 3 inches [sic] wide between extremely dangerous precipices, below which the current rushes boldly and makes a loud thunderous noise when struck by stone. On the other bank of the river is the boundary of Yunnan province, marked by long ranges of mountains and dark deep forests. After reaching Sha-wan the traveler has to climb steep slopes for 20 li and soon loses sight of the Chin-sha Chiang. After another 10 li he reaches Huang-lang.

Huang-lang is the first important town on the east side of Lei-po. The district office is located here, and the population is a little over 1,000. The streets are small and narrow.
[721] The old city wall is still strong, and at night the gates are closed to protect the city from attack by the Lolo bandits from regions far and near. Outside the city wall is a large plain, where the soil is fertile and irrigation very convenient. It has about 100,000 mu of first grade land and is the most fertile area in all the valley. About 5 li south of the city is Ma Hu,
● 311 with an area of about 30 li. The water in the lake is crystal green and clean. The wilds in the surrounding mountains are also green, the whole making a beautiful landscape. The mountain tops on the southeast have been planted with corn by Chinese settlers, while the mountains to the southwest are dotted

311 with Lolo village outposts. On the southern bank of the lake is Hai-nao Pa, also called Ma-hu Ts'un, which now looks desolate with only scattered stones and wild grass after the Lolo riot. Recently a squadron of the Peace Preservation Corps has been stationed near this place, and so the number of residents in the village has increased somewhat.

648 From Hai-nao Pa to Ching-k'ou is a distance of only 60
721 li, but one has to pass through Fen-shui Ling where the elevation is very high. In the first years of the Republic it fell into Lolo hands. Since then the communication line between Lei-po and Huang-lang has been disrupted, and Lei-po became an isolated city surrounded on all sides by the Lolo. Formerly whenever anyone wanted to pass this mountain peak, he had to hire a Lolo as headman-protector; otherwise he would be robbed, captured, or killed on the way. Now, on every first, fourth, and seventh day of each month of the Chinese lunar calendar, the Peace Preservation Corps stationed here assigns sentries all over the mountain for the protection of communication and travel. An additional column of soldiers is stationed at Wu-tzu P'o for emergencies.

The distance from Ching-k'ou to Lei-po by way of Wen-shui Chen is 65 li. The entire area consists of fertile valley plains covered with gardens and rice fields. But in the region around Chin-chu Tsui east of Lei-po county, Lolo bandits appeared frequently and kidnapping and the burning of houses [9] happened quite often. Before one reaches Lei-po, the Chin-sha Chiang appears again as it winds across the valleys. On the other side of the river bank, serried mountain ranges and high peaks penetrate to the far horizon where lies the boundary of Yunnan.

Lei-po city is shaped like a spider. It is located on a plain from north to south and gradually slopes downward until after 15 li it reaches the Chin-sha Chiang. It looks like nature's armchair, surrounded on three sides, that is, east, west, and north, by the mountains. Rice fields spread everywhere in the suburbs, and with small ponds for irrigation, the production of rice is quite abundant. It is 1,300 meters above sea level, so even in mid-summer the weather is cool. Because of Lolo riots year after year the people there have been dispersed and many have emigrated. At present the population in the city is less than 10,000. Even in the whole country, it is estimated that there are only about 30,000.

In the eastern and southern parts of the suburbs many households are scattered in the fields. Each household has a

243 Shan region. Weeding and fertilizing come to an end after two to three months when the corn stalks begin to shoot up. Then a constant watch is set up over the fields to keep wild or domestic animals from trampling on the corn and also to prevent its destruction and burning by enemies. An important factor for the growth of corn is the weather, as rain is needed from time to time. In a drought year the pi-mu is invited to pray for rain to spur growth. The corn ripens in the eighth month when it is time for harvest. With bamboo baskets on their backs, men and women line up in the field to pick and gather the corn into the baskets. The corn is brought back to the [251] house and dried in the sun, after which the grains are removed from the cob and stored in the master's bedroom. [252 Every day corn is freshly ground to flour to make corn cakes, 262] which constitute the main food.

[372] After harvest, the corn stalks are cut for fuel for household use, while the stumps and roots are left to rot in the field. In a comparatively good field, it takes little re- 244 conditioning before garden peas, beans, and sometimes wheat can be planted. These are harvested in the third month of the next year after winter is over. Peas and wheat are both pulled up by the root. By that time the roots of the corn have already rotted and both men and women return once more to the field to weed and to loosen the soil in preparation for the next round of corn planting.

243 The fields surrounding the village, because of their [311 fertilized soil, are mostly planted with corn. On the moun- 262] tain slopes buckwheat is planted. It is also an important food of the Lolo, especially in the Ta-liang Shan area, where more buckwheat is produced than corn. There are two kinds of buckwheat: the sweet and the bitter. The sweet buckwheat is not necessarily sweet whereas the bitter buckwheat is quite bitter. Both are unpleasant in taste. The area for planting buckwheat was originally a wild tract covered with dense undergrowth. To cultivate it, the bushes are set afire and reduced to ashes; then the soil is loosened with ox plows for seeding. There are two buckwheat crops each year. For the first season, seeding starts in the second month in early spring. After planting, the field is again worked over with ox plows and then left alone [65] until harvest in the fourth or fifth month. For the second season, seeds are sown in the seventh month and crops harvested in the ninth. After several years, the soil begins to deteriorate and the field is discarded for a new tract of burned land on the slopes. This method of cultivation, mentioned in the gazetteers as the slash-and-burn method, is of a rather primitive kind.

241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only. 461 The people will be quite satisfied if production each year is enough to meet the demands of consumption. The Lolo do not 311 work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which 231 constitutes its basic property. The wealth of a black Lolo 556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated 233 animals consist largely of sheep and goats, pastured by house- 343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month; 236 the wool cut in the third month is the best in quality. In the 527 hot seventh month, people from villages in different places 571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as [237 popular as sheep breeding. After the pigs are killed, the 439] bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

721 people who live an almost independent existence among the great hills north of the Yangtse. Nominally they owe allegiance to the Central Government of China, but in reality they enjoy the completest form of home rule.

After our discovery of the white towers we continued to follow the river up for some days, meeting similar towers with great frequency. Day after day we looked across at the land where dwell the so-called Mantsz, the wildmen, and as we did so we wished much to get into that land and lift the veil off one of the remaining mysteries of inland China. The ferries, however, were guarded, and for some time no chance opened out for us. At night all the ferry-boats are drawn up on the Chinese bank, so as to prevent the hillmen using the boats for any midnight raid. Apparently the hillmen sleep in peace, never dreaming that the Chinese could cross in these same boats and serve their homes as they have so often served the Chinese homes and farms.

•311 There is a great contrast in the cultivation on the two sides of the river. On the southern side, where the Chinese dwell, the country is like one great, well-cultivated garden, where cotton, sugar-cane, rice, maize, sweet potatoes, monkey nuts, oranges, pomegranates, persimmons, etc., etc., produce bountiful crops. Just across the river, which is often less than a hundred yards wide, in the land which would produce similar crops in equally rich profusion, we saw very few signs of cultivation. Most of the land was neglected jungle. It is a constant eyesore to the Chinese, who before everything else are farmers and who long for the opportunity of extracting from the neglected land the riches it is so willing to give to those who treat it patiently and kindly. A garden on one side of the river and a desert on the other, the soil the same

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

in each case. Some day in the land where these hillmen live there will be a great outlet for the surplus population of the neighbouring provinces, but that day as yet seems a long way off.

One day, while still following the river and looking with longing eyes at the unknown land on the other side, we came to the Hill of Slippery Sand, and found the worst piece of land I had ever travelled over, in nearly twenty years of life in West China. The place has a fearful reputation, and the man who has been over the Hill of Slippery Sand talks about it to the end of his days. The road winds in and out around the face of a long, high cliff, and is sometimes less than a foot in width. There is a sheer cut down to the roaring waters below, and there is no outside protection to the road at all. As one walks or crawls along, the cliff seems to press over and to lean on to one, as if it were some recruiting demon in league with the treacherous waters below, trying to force one into the deeps and destruction. Here and there the road is a little wider, and one can sit down and rest in safety. Different parts of the road are named after the various stations in the Chinese Temple of Hades, and a knowledge of these names did not add to one's feeling of comfort. The King of Hell's Slide, The Gate of Hell, The Last Look at Home, The Place where even the Soul is Lost—these are some of the names given to points on the road over the Hill of Slippery Sand. At one point, about half-way across, someone had built a small shrine, and here used to sit an old woman selling oatmeal. In the Chinese Temple of Hades, after all the many torture chambers have been gone through, the adventurous lost soul approaches the gate of transmigration, and prepares for his re-entrance into the world.

202 We had not gone very far before our party began to whoop a Nosu war-whoop. The sound was of great volume, and had it suddenly burst out during the night on the peaceful sleepers of a Chinese village one can easily imagine how startled and frightened the people there would be. The whoop of our men was soon answered from some of the hills near by. A party of hillmen had been bringing great coffin boards from the interior and as they were climbing the hill on their return journey they answered the shout of our men. I was told that different clans have different whoops, and that messages are conveyed by means of these hill shouts. Sometimes a keen note of derision is put into the whoop. All the Orientals are past masters in deriding or cursing an adversary.

311 The no-man's-land we passed through was covered with long jungle grass as tall as one's neck. There was not a sign of cultivation anywhere. Formerly on this land there dwelt four thousand Chinese families, and we were shown a site where there used to be held a very busy market. Cotton, sugar-cane, sweet potatoes, etc., were largely cultivated. Later on there was a quarrel between two Nosu chiefs in the neighbourhood and constant fights between the two. In their long quarrel they cleared out all the Chinese, driving them across the river. It seemed a great pity that such a great stretch of valuable land should lie waste when south of the river there were multitudes of people who with great difficulty managed to get enough to keep body and soul together.

152 137 We were considerably troubled by a kind of grass which has a barbed spike on it. These little spikes work their way through any clothing and enter the flesh almost as if they

The Lolo use extremely simple implements and have hardly any furniture in their rooms. Wooden objects such as beds, chairs, tables and stools are nonexistent in the I region. The only furniture--generally found in the home of the well-to-do Heh-I--consists of one or two wooden cupboards, in which are kept containers for ch'ao-mien, wooden bowls used at meals, and other articles of daily use, as well as things which they regard as family heirloom (such as certificates of award given by the government.) Close to the back wall of the center room there is a huo-k'ang /stove/, which is generally square and sometimes slightly oblong, though there are also round-shaped ones. Three stones forming a triangle and set within the huo-k'ang constitute what is called kuo-chuang, upon which a large iron pot is placed. The Lolo and the Tibetans use the same equipment for their kuo-chuang, but while the latter use an iron tripod to support the pot, the former use three pieces of stone, irregular in size in the ordinary I family but regular and attractively carved with designs and ornaments in the family of the well-to-do Heh-I. Furthermore, the Tibetans use their pot only for boiling tea to drink with tsamba, whereas the Lolo use it to cook all their food, except ch'ao-mien which is edible when mixed with unboiled water. The I never drink tea or boiled water, but only unboiled water whenever thirsty. This practice is most unsanitary. /107/ At any rate, in the I family, the kuo-chuang is regarded as something sacred. Should one ignore this fact and step across the kuo-chuang in a moment of carelessness or perhaps hang wet stockings above it to dry, he would cause serious protest or even violence. Likewise, one must not violate the wooden cupboards placed against the back wall of the room.

The I are more advanced than the Tibetans in that they eat cooked food and have a more complete set of eating utensils. At least in this aspect of their living, they have been influenced by the Chinese. Aside from bowls they also use chopsticks and ma-shih-tzu (little round wooden spoons with long handles, used for mixing soup). They have an especially large iron pot, with a diameter of about three feet, which is used for cooking and placed over the kuo-chuang. It is bought from the Chinese for the I do not know how to smelt iron. They burn firewood in the huo-k'ang. But like the Chinese they know only how to cut down the forest, but not how to preserve and cultivate it. Since the large trees have already been felled in most of the areas, they now have to resort to picking up odd pieces of dried branches to burn as brushwood. Fuel supply has become a serious problem in the sparsely populated Liang-shan.

175 in addition to a loss of 500 guns.
669 After the eighteenth year, order in Szechwan province was gradually restored, and the I were more submissive. At the same time there were also a few local military commanders who were able to subjugate the I more effectively. In the nineteenth year, Regiment-commander Wang Lin-sheng personally led an army to enter Liang-shan from Lei-po, felling trees to clear roads and binding bamboos to make bridges; then, going through Ta-ku-tui and Hsiao-ku-tui, he attacked Huang-mo-keng. On the way the army camped for about seven days at Li-chia-tsao and organized the Wa-tzu around the neighborhood into pao-chia /tithings/. Although Wang withdrew from Liang-shan not long after, this was the first time since the Republic that the military influence of the Chinese extended west of Mu-kou-p'o. But the man who had the most effective control over the I in the last 20 odd years was Teng Hsiu-t'ing, who made several expeditions into the area of Chao-chüeh, San-wan-ho, Szu-k'uai-pa-tzu, and almost recaptured Chao-chüeh city. Unfortunately the outbreak of the civil war in Szechwan cut short his success. Even today the Lolo of Liang-shan fear the name of Teng, which they evoke in order to stop children from crying. From this one can see that action only can bring about results and that it is not impossible to conquer Liang-shan.

175 311 In recent years, Chinese policy toward the I stresses land reclamation. This matter was first directed by the 24th army. In the seventeenth year of the Republic the army reorganized the Development Department of Lei, Ma, O, P'ing, with the aim of constructing highways running through these four hsien. They were, however, unable to carry out this plan though slight progress was made in the reclamation of lands. Later a rearrangement of military districts put these hsien under the jurisdiction of the 17th division of the Szechwan army. Around the twenty-fifth year, this division established a reclamation farm at Ch'ing-k'o of Lei-po hsien, and Company-commander Fan Yung-hui was appointed director in charge of the reclamation program. Fan was a capable man, and his chief assistants were soldiers from the original 17th division. With sufficient strength and strict organization, his method of using troops as farmers easily attained results. Within five years after the establishment of this farm many of the cultivable barren lands previously occupied and laid waste by the I were opened up. The local people say that after the eighth year of the Republic, nine-tenths of Lei-po hsien had fallen to the I. /124/ After these endeavors the land was partially recovered, although

eight-tenths of the entire hsien was still in I hands up to the thirtieth year. In addition to Lei-po, the hsien of Ma-pien and O-pien also made similar efforts. Later, around the twenty-ninth year, the government of Szechwan again established a Reclamation Bureau for Lei, Ma, O, P'ing, and Mr. Jen Ying-ts'ang was appointed as head. He maintained the status quo of the reclamation work but put it entirely under the Bureau's control. After ten years these attempts at reclamation have produced considerable results. Unfortunately, political measures were not in keeping with these efforts so that conflicts between the Chinese and I are worse than ever. The I are very resentful over reclamation, for they think that the Chinese are using military power to seize their territories. Their enmity toward the Chinese has grown to such a degree that recently the I of O-pien, who have never rebelled, have also begun to agitate. Henceforth it may be borne in mind that there are disadvantages as well as advantages in the program. At any rate this is definitely not the way for a complete settlement of the I region. From now on, those who would discuss reclamation should consider every point in detail before taking action.

Shortly after the outbreak of the War of Resistance, the Central Government moved west, and the problem of the I region of Liang-shan gradually came to the attention of the public. After the organization of Sikang into a province, rehabilitation of the Ning districts was considered one of the important projects. A committee for investigating I affairs in these districts was established. It was later reorganized as the "Reclamation Committee of the Ning Districts," with a larger scope of duties, although I affairs were still its main concern. Great progress was made within three years. Aggression and appeasement policies--with more emphasis on the latter--were tried at the same time. Although the basic principles are the same as those adopted in the Ch'ing period, these methods produced better results because of more skillful operations and stricter organization. Take, for instance, the city of Chao-chüeh which fell in the eighth year of the Republic and remained in I hands for 20 years. Although the provincial government formerly appointed a magistrate, this magistrate always lived in Hsi-ch'ang and never went into the hsien to perform his duties. The city was reconquered in the twenty-eighth year, but in January of the thirtieth year, it again fell into the hands of the rebellious Pa-chü chia. In March of the same year, however, the Generalissimo's Headquarters at Hsi-ch'ang and the Reclamation Committee sent combined forces to attack and regained it. Communication between Hsi-ch'ang and Chao

2: Wiens G-4 (no date) 1954 AF17 South China
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able. (Eickstedt here referred inexplicably several times to the light-skin pigment as characteristic of the Black-bone Lolo, who are usually described by the Chinese as dark-skinned.) Racially, he said, the Black-bone Lolo are no more related to the southern agricultural Lolo than to the White-bone. From this it would seem probable that the so-called Lolo of Yun-nan in reality are peoples subjugated by the Black-bone Lolo who, after becoming Lolo in culture and forgetting their former cultures, were forced by the pressure of their own multiplication to migrate in search of land. The Black-bone Lolos in the meantime stayed behind in their Ta-liang stronghold.

In any case the Han-Chinese have known of the Lolo in their present habitat for over 2500 years. Ssu-ma Ch'ien mentions them during the Later Chou period and pointed out ethnographical characteristics, among them the custom of wearing the hair in a forward-pointing horn, a practice still in effect. Legend, the sphere of economy, culture, and language, said Eickstedt, point unquestionably to the northern part of the East Tibetan mountain land as their early home, the region presently occupied by the Hsi-Fan. Like the Miao, they, too, were subjected to the population pressures from the northwest desert lands, where droughts and wars led to the migration of splinter groups from the high steppes of Eastern Tibetia southward along the steppe-land corridor. This western high steppe corridor afforded them a special economic adaptation not open to the rice and wheat farmers. This economic relationship provided for lines of least resistance leading to similar geographical landscapes in the south tied in with the high mountains and meadows of southwest China. In Ssu-ch'uan as Eickstedt pointed out, the lines of tribal migration crossed each other, and there was the development of stratified lines of movement.[83]

Just when the Lolo entered the present stronghold area is unknown, but probably in the early Chou or pre-Chou period. Ling Shun-sheng believed they migrated from Yun-nan into Kuei-chou during the Ch'in and Han periods where they found the aboriginal Ch'i-lao, a T'ai group, already in occupation of the land.[84] The great chief of the Lolo in Kuei-chou during the time of the Three Kingdoms was of the An Clan. When the Marquis Wu (Chu-ko Liang) conquered South China for the Ssu-ch'uan Han Dynasty, this Lolo chief was Lo Chi-huo with his seat of rule at Chien-ning in northeast Yun-nan. His tribe was